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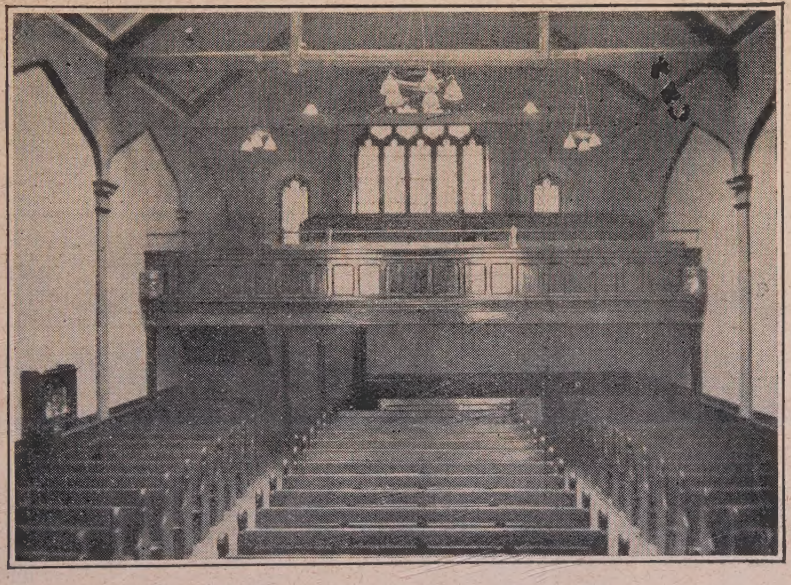

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(See Page 31).

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SUNDAY SCHOOL ASSOCIATION.

NOMINATIONS FOR COMMITTEE.

All nominations must be sent in writing to reach Essex Hall on or before April 14th next. All persons nominated must be individual Members of the Association and must have given in writing their consent to serve if elected.

Bertram Lister,
Secretary,
January 14th, 1930

Essex Hall, Essex Street,
London, W.C. 2.

Northern Sunday School Federation

HOMES COMMITTEE

Annual Meeting and Re-Union
of Committee, Matrons and Guests

LEIGH, SUNDAY SCHOOL, TWIST LANE
SATURDAY, 8th FEBRUARY, 1930.

Tea 5 o'clock — **Tickets 1/-**

Meeting to follow. Admission Free.

Music and short Addresses. Collection for Grundy Home.

THIS MAGAZINE

IS PRINTED AT THE

"Herald" Office, Ashton-under-Lyne,

WHERE A SPECIALITY IS MADE OF
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Printing of all descriptions.
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The Unitarian Monthly.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

The Month's Outlook.

Seated more firmly now in the saddle of this journalistic steed we begin to find the landscape before us more defined than it appeared on mounting. Our readers will be waiting to know what the Editor sees from his position of vantage—not that it should be inferred from this metaphor that he is "riding the high horse"! Well, for one thing we see before us a broad tract of country, spread densely here, sparsely there, with Churches and Sunday Schools where a free, Christian, and Unitarian faith is proclaimed. How do they proclaim it? What goes on behind those mellow stone walls of old provincial Meeting Houses, and those grimy brick walls of Black Country Sunday Schools? What is the secret of success? What is the reason of failure? We want to know, and be able to tell our readers; not for their amusement, but for their stimulation in more vigorous activity. We shall begin next month a series of articles on "Our Active Sunday Schools" describing equipment, methods, and results; and we preface that in our present issue by an article on the "Northern Sunday School Federation" which is an organisation of very great value in keeping the Schools in our northern area up to the mark, and improving the standard of their work. Possibly we should have begun with some account of the Religious Education Department of the General Assembly, which as everybody ought to know was formerly the "Sunday School Association." This organises *all* our Schools into a united whole, but we hoped we might take the R.E.D. for granted and we hoped it would be unnecessary to advertise its organ of publicity "The Sunday School Monthly" which is an essential part of our Sunday School system; and so we begin with an account of a sub-section of the R.E.D. which is a Union of Sunday School Unions in the Lancashire, Cheshire, and Yorkshire areas.

Then we intend to publish impressions of services in different churches and chapels written by laymen who are not members of the church whose service is described. The *Unitarian Monthly* is not going to be a bludgeon in the hands of ministerial contributors! We have also in mind articles on Unitarian Churches overseas and abroad, beyond the immediate sweep of our glance.

Raising a good pair of field-glasses to our eyes, we see beyond the smoke of the towns dotted about the landscape a glimpse of the sea, and a range of hills; and by the sea, and on the hills we see Homes—Convalescent Homes and Holiday Homes, at Birchington, Blackpool, and Great Hucklow. Every three months we hope to give news of them—these holiday homes especially can be made an instrument for increasing the unity of our denomination, for in them Unitarians often meet from widely separated districts, and realise more vividly the fellowship of our faith.

There is another range of mountains we can see, quite close in fact. These form the "Study Group" of hills, over which personally conducted rambles are arranged by the Rev. Bodell Smith as of old. This year's course seeks to throw light on the nature and significance of the Bible.

Besides these regular features we hope for contributions from time to time from informed writers on problems and affairs of denominational and general interest. Short stories and serials will be published and not only a children's story. Jesus taught his faith by telling stories. We think we should be making a mistake not to tell our faith (*his* faith too, we think and hope) by telling stories.

Now if our steed is only ambling at the moment, we hope that next month you will find it gaily trotting, then breaking into a steady canter, with sometimes a spirited gallop, so as to put a girdle round all our churches and give them UNITY.

Thought for the Month.

Everyone on the earth should believe that he has something to give to the world which cannot otherwise be given.

Robert Browning.

Recent Events.

The Editor will welcome *short* reports from Churches on their activities, but cannot guarantee to insert them. News of enterprises to forward our faith will be more likely to find space than accounts of bazaars or socials, though these things are subservient to the same end. If Church Calendars are sent, a mark in the margin against items of special interest would help the Editor in sorting news.

ADELAIDE has celebrated its 74th Anniversary when the Rev. G. E. Hale preached to good congregations and unveiled a brass tablet to the memory of the late Rev. and Mrs. Wilfred Harris.

BELFAST.—All Souls' Church reports very successful developments with the Dramatic Society which has produced Sutton Vane's play "Outward Bound."

BUXTON reports good progress, and that the Rev. H. H. Johnson's sermons are printed every week in the local paper.

CAPE TOWN has held a series of special services in December with addresses from the Rev. G. Ramsden Balmforth on "Unitarian Beliefs." The church is closed for the summer month of January.

GLASGOW.—At St. Vincent Street Church the Fellowship Players have presented selections from Channing Pollock's play, "The Fool," instead of Sunday Evening Service.

LIVERPOOL.—The BOOTLE church will by now have seen our "Uncle Fisher" of the Children's Page acting in the name part of "Rutherford and Son" produced by their "Everyman Players." At NORRIS GREEN a carved oak lectern and embroidered frontal has been dedicated, the gift of members of the Mill Street Domestic Mission.

LONDON.—Four Lindsey Hall Lectures have been given at Essex Church by the Rev. J. H. Weatherall on "Greek Plays for English Readers."

MACCLESFIELD have re-opened their old King Edward Street Chapel after complete restoration, and the re-opening services were attended by the Mayor and Mayoress. The Minister (Rev. Thomas Paxton) conducted the services. We hope to publish a further account in our next issue.

NEWCASTLE-under-LYME were privileged to have an address from Colonel Wedgwood, M.P., on December 15th, the subject being "Palestine, Past, Present, and Future." Questions were asked and answered at the end of the service. Col. Wedgwood declared his Unitarian views in the course of his address.

NEWCHURCH has arranged for special re-opening services and a Re-union of past and present members on January 19th. The church has been completely redecorated, and has been presented with a new pulpit, reading-desk and reredos in Austrian Oak, a new font, christening form, and memorial window.

SHREWSBURY.—"Everyman" and the "Coventry Nativity Play" have been presented by the Free Religious Players. At Christmas a Christmas Tree Service was held, and the F.R.M. choir went Carol singing in the streets and received donations on behalf of the Infirmary.

SOUTH SHIELDS has inaugurated a "Friendly Hour" for women which now numbers 44 members and is very much appreciated by them.

STALYBRIDGE has had a busy but successful Christmas season, and has presented juvenile Church Membership certificates to 111 of the scholars of the Sunday School (eighteen more than last year). At the Old Year valedictory services the Minister (Rev. J. P. Rosling) was able to announce that the church had succeeded in its aim to bring its membership up to 300 during the year (an increase of 50).

STOCKTON has held its Annual Choir Services, and gave a Monday evening performance of the cantata "Creation's Praise."

TAUNTON (Mary Street Chapel) is holding successful Musical Services once a month.

WOOLWICH and PLUMSTEAD congregation appeals for help in raising a building fund of £620 of which £250 is in hand. They are making strenuous efforts to raise the balance, as their present accommodation in a co-operative hall is most inadequate and unsuitable for purposes of worship.

SALES OF WORK have been held at the following places: Aberdeen (£90), Belfast, All Souls' (£110), Buxton (£107), Cape Town (£70), Cardiff (£92), Dundee (£108), Gee Cross, amount unknown, Horsham (£23), London, Blackfriars (£58), Ilford (£85), Mottram (£103), Southampton (£40), SouthShields (£34), Torquay (£30).

DEATHS: Dec. 12th, Caroline G. Bishop, of Felden Boxmoor, 83; Harold S. Rathbone, 71; Dec. 16th, James Hargreaves, of Southport and Newchurch, 55; Dec. 20th, A. H. Barlow, of Gee Cross; Dec. 23rd, Lt.-Col. C. H. Darbyshire, J.P., D.L., of Penmaenmawr, 86; M. Dawson, of Mossley, 69; T. Thorpe, organist at Southport, 52; Dec. 26th, Mrs. Ray Christie, of Bournemouth, died in Morrocco; Dec. 30th, W.H. Edge, of Knutsford, 75; Jan. 8th, Emily Armstrong, of London; Miss Alice Gruner, of London, 82; Rev. John Trevor, of Hampstead.

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"When Ye Pray."

"Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of you that is a father shall his son ask a loaf, and he give him a stone? Or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give Holy Spirit to them that ask him?" *Luke xi* 9-13

Do you believe that? Of course we know that if a starving man prays for an egg, the Heavenly Father does not put an egg on to his plate. Jesus could hardly have meant that. St. Matthew's version says "how much more shall your Father which is in heaven give *good things* to them that ask Him?" St. Luke's version with perhaps finer insight says not "good things" but "Holy Spirit" —which means the spirit of indomitable manliness —and godlikeness; the will to win through, and the faculty of making life joyous in good times and bad. That is a "good thing" worth praying for, and it is not won without hard praying.

"O THOU whose love is not hidden from those who seek Thee, grant us to maintain such an ardent and joyful Spirit that our virtues may show forth pure manliness, and our lives being ennobled with a high ideal may have the vigour and valour of Christ our leader, who sought thy Spirit and was not disappointed." *Amen*

The Fellowship of Youth.

By the Rev. H. STEWART CARTER, B.A.

It is interesting that a magazine which has for its aims the Doctrine of Unity in Religion should have an article on the F.O.Y. which aims at uniting youth in an endeavour "to quicken the religious spirit, stimulate religious inquiry and thought and to bring the results of such inquiry and thought to bear on the social, political, economic, and international questions of the day." It is interesting because the Fellowship does if it does nothing else in some small way unite the young people of the Free Christian Churches and stimulates their interest in the work of these Churches.

Youth Movements are essentially a post-war growth. They are the answer to the challenge of the years 1914-18. Pre-war youth was isolated and circumstances forced it to destroy itself. Post-war youth is dead set against the exploitation of the war years and aims at psesenting a united front in the cause of peace. It realises the dangers of isolation and the value of coming together in a group. That is why we have the Fellowship. The members of this movement realise that it is their honourable task to carry on the work of those who were killed in the war. How is that work to be done? It most certainly cannot be done by us as individuals working alone. It can only be done by a group working together for some definite ideal. And why particularly by a group such as the Fellowship? Because there is a strong and passionate realisation that behind life and all its problems religion is the beacon light and that demands fellowship. The F.O.Y then is first and foremost a religious fellowship. "It's members believe that underlying the industrial and international quarrels of to-day is a deep, spiritual unrest, and that no permanent progress can be made without the freeing of the life of the spirit."

As often happens with any society, the Fellowship is criticised strongly in many quarters. There are people who criticise it as being a high brow society. It is neither high brow nor low brow, it is what each individual member of it likes to make it. When anybody joins the Fellowship they are not asked to sink their personality in that of the whole group. They are asked to come and make their own particular contribution to the work of the whole. Is it not easier to find a real solution to a problem when it can be discussed in conjunction with others whose views may be different? And is it not easier to get on with the practical work that is before us to-day when working with others and not as an isolated individual?

Why not join the Fellowship and find out what it is and what it is doing and help to make some thing of it, instead of criticising it? A group life is after all of more significance than an individual life. A group helps each member of it to see his or her work in a new way, in relation to the work and life of the whole community. In such a way a sense of responsibility develops and each member discovers what it means to belong to a team playing the biggest of all games—the game of life. The group itself gives them inspiration to carry on when all around is dark and dreary. Join this movement and give it a trial. Help to build up a real body of youthful opinion. Form your group in your own particular town and then come up to the Annual Conference of the Fellowship to be held at Easter, at Manchester College, Oxford, and tell us what you are doing. We have got to share our hopes and aspirations for the future if we are going to do anything constructive and the sharing and pooling process can only be worked in a group where one helps the other.

Remember that we have to carry on the work of those who have gone before us. The responsibility will be on our shoulders when the present older people have gone. That work and that responsibility is a task for which we have to fit ourselves. In the Fellowship we discuss all sorts of problems, religious, social, economic, and international, and we attempt the social work arising out of our discussions. The individual counts in a group like the F.O.Y., more so than he does in society as a whole. It is the common meeting ground of all and sundry and also the training ground for the work we surely have to carry on sooner or later if we consider ourselves worthy citizens.

What think ye of the Christ ?

By the Rev. A. W. FOX, M.A.

When Jesus asked this question and quoted a familiar Messianic Psalm, he seems to have hinted that the long expected Jewish Messiah was not necessarily "the son of David." This was a first article in the belief of his people with regard to the deliverer whom they expected. This by the way :—It is well to ask ourselves the question which Jesus put to the Pharisees. No-one endowed with a historical sense, or acquainted with the way in which the ancient biographies of religious leaders are written can doubt that Jesus of Nazareth is portrayed as a real man, a man at his highest and holiest, but a man still, who actually existed and taught till his death upon the cross. Moreover the authors of the first three Gospels wrote their narratives to show that he was also the Messiah to his people and through them to all the world. It is true that in two of them he is represented as being born in a miraculous fashion. But the succeeding stories of his life do not warrant the historicity of such a birth. They contain many passages, which plainly point to the belief that he was the son of Joseph and Mary, born as other children are born and "subject to his *parents*" from his twelfth year till he reached the age of manhood.

Notable is that passage describing how his "mother and brethren" dismayed by the crowds which followed him during his early ministry, "sought to lay hands on him, for they said he is beside himself." That is clearly a scene in the life of a real man which would never have entered into the minds of those whose object was to portray an imaginary figure. It is true that he is represented as "doing many mighty acts," which last words are the true rendering of the word usually translated "miracles." Moreover he is also represented as in some places being unable to do such mighty acts "because of the want of faith" of his hearers. That again points to a man who actually lived and "went about doing good." Again anyone reading the "Little Flowers of St. Francis of Assisi" would find it difficult to separate the number of miracles from the actual events of his life. Yet no-one doubts that the Saint was a real man, perhaps indeed the most Christlike man who has followed Jesus. The modern way of regarding "miracles" allows of the possibility of acts of healing at least by the overmastering power of a great soul.

Nor can anyone who reads carefully the story of the agony in the Garden of Gethsemane, imagine that it was not the real mental anguish of a real man. Whatever may be alleged of the "Transfiguration," it is sometimes forgotten that two *real men* Moses and Elijah are represented as being seen side by side with Jesus. No doubt the old writers meant to teach that Jesus had a revelation going far beyond theirs and in a sense completing it. But after all the three are represented as real men, each of whom was of supreme importance to his nation at a certain period of its history. There are many more distinctly historical traits scattered about the first three Gospels ; even the Fourth, which is an ideal picture painted many years after his death, gives Jesus many distinctly human characteristics, which could only be told of a real man, who actually lived, taught, healed, and died.

Most of our forefathers became Unitarian, because they read the Bible carefully, paying special attention to the accounts of the life of Jesus. They had no doubt that they were reading the story of a real man, who lived in history and made history. J. M. Robertson many years ago, and Drews in more recent times, evolved out of a mis-reading of the New Testament and a defective historical sense the "Christ-Myth" theory. The Rev. H. J. Rossington, now minister at Birmingham, Church of the Messiah, about sixteen years ago published a reply to the second of these, which completely demolished the foundations of its arguments. It may still be had at Essex Hall and would well repay anyone who will take the trouble to read it carefully and at the same time thoughtfully. Nor does it seem possible that such a religion as Christianity could ever have grown out of the story of a mythical personage. It undoubtedly centres round a personality, just as Buddhism centres around the undoubted historical personality of Gautama the Buddha. Of him too a multitude of miracles is recorded ; yet no-one imagines for a moment that he was a mythical personage. So much may suffice for the present. In a later issue a return will be made to the place of Jesus in the hearts of Christians and in history.

"A Religion of Man's Full Size."

The above suggestive phrase is contained in a communication which I received some time ago from an old friend whom I have not had the pleasure of meeting in the flesh. He is referring to the interpretation of Christianity which is the fruit of liberal thought, study, and research; and the phrase he employs seems to me an apt description of the large, free, and all-comprehensive faith which we cherish as Unitarians.

"I was not born a Unitarian," declares the writer; "and I did not come into the Unitarian fold because I *wanted* to, but because I *had* to come. The microbe of heresy had got into my system as a youth, and I fought very hard against it, and tried my best to strangle it—if indeed it were possible to strangle a microbe! Naturally; for I was afraid of the 'chill and bleakness' of the Unitarian faith, as I have often heard it spoken of. Hence I sought a way to compromise through a certain theological college. But I found this would not do—the honour of intellectual self-respect demanded straight dealing with the sacred things of religion and the soul. So I entered another college to venture the hazard of Unitarianism. And in the Unitarian Movement I found, not 'chill and bleakness,' but a splendid eagerness for spiritual warmth, a robust fulness of constructive and fructifying faith—spacious, roomy, a man's full size, to meet the utter bigness of man's utmost lift of aspiration . . . ."

This is a striking testimony; and, with but a slight modification, it is the record of my own experience, and no doubt that of many others.

In defining our religious position, then, I would put in the forefront, like the writer quoted, "the honour of intellectual self-respect." For this is what our free faith essentially means—the human mind's stalwart insistence upon straight and honest dealing with those vital concerns which enlightened religion involves. Here is to be no stooping of the intellect, no warping of conscience, no demeaning of reason, no stifling of spirit in the approach of the soul to life's fundamental problems. The demand of the modern world is for a religion of man's full size—intellectually, ethically, and spiritually.

D. Delta Evans.

Ilford, Essex.

Work of the Northern S. S. Federation.

By the Rev. C. P. SCOTT.

The Northern Sunday School Federation is the continuation of the old Manchester District Sunday School Association which was re-organised in December, 1918, to meet the growing requirements of the Schools. The Federation's work is managed by a General Committee composed of representatives of individual Sunday School Unions. This General Committee with some 95 members co-ordinates the work of its sub-committees through which the individual schools are kept in touch with the Federation, because it is the sub-committees which are responsible for those thinks which affect the schools, and with which they are familiar. They include the yearly issue of "Hymns and Choral Songs" containing twelve hymns and tunes, some of them new, for use at Whitsunday and Anniversary Festivals; the management of the Convalescent and Holiday Homes at Blackpool and Great Hucklow; the distribution of the Sunday School Monthly to teachers; and the organisation of Summer Schools for Teachers, not to mention the systematic visitation of schools in co-operation with their local Unions.

The Federation holds its annual meeting on Good Friday, and this is the best attended meeting of teachers and scholars from the Unitarian and Free Christian Sunday Schools in England, and therefore never fails to stimulate and encourage those who attend. As the successor of the Manchester District Sunday School Association the Federation carries on the objects for which the Association was founded in 1845. Though methods have had to be altered in accordance with changing times the fundamental aims are still those that were set forth in the first annual report presented at Dukinfield on April 13th, 1846: "That the objects of this Association be, the promotion of Sunday School Education by the holding of aggregate meetings of teachers and friends—the visiting of schools in the district—and the collecting and diffusion of information on all subjects connected with Sunday Schools."

The founders of the Manchester District Association dared to hope that the Association might not be limited by the bounds of sect. "Whilst this Association will naturally be chiefly composed of schools in connection with Unitarian congregations, it is by no means intended," they declare in the first annual report, "necessarily to confine it to such; it is in its character and principles essentially unsectarian, and will gladly include in its ranks any school conducted on unsectarian Christian principles." That ideal of a larger comprehension never materialised in the actual affiliation of schols other than those of Fre Christian or Unitarian Churches, but it has been fulfilled in an indirect way, since the annual issue of Hymns and Choral Songs has been used for many years by schools belonging to Methodist and

Anglican Churches, and possibly by others too. The holiday home has been made use of when not required for Unitarian Sunday Schools by others. The fundamental aims are still those of eighty years ago, although the methods are now different.

The maintenance of order and discipline so that the children may derive full advantage from the teaching is still one of the objects of the Sunday School, but we no longer employ the methods of 1860. In the 16th annual report of the Association we read the following comments by the Visitor :

"In one School I have seen a stick in the hands of the superintendent ; but he assured me that he seldom used it upon anyone—it was just a badge of office, that was all. It was of little use in that respect, however, for the noise of the school was deafening. The best plan brought under my notice was not in operation when I was there because it seems to have cured all the naughty boys in that particular school. There is one corner of the room set apart for and called the 'punishment' class.' When a boy is accused of improper behaviour, inattention or disobedience either in school or chapel, be is brought before the conductors, the complaint is fully investigated, and if he be found guilty, he is sentenced to serve two or four or six Sundays, in proportion to the enormity of his offence, in the punishment class." To help scholars and superintendents to maintain good discipline has ever been one of the objects of the Association and Federation, for to quote from the 1912 report : "Discipline and order are no small part of education, and where these are achieved without the usual Day School means of coercion and by the force of moral suasion alone, a good work is being done quite apart from the teaching."

The methods the Federation now employ are in contrast to those advocated by the Visitor of 1860. They are to help the teacher to give an instructive lesson that will hold the attention of the scholar. The Systematic Instruction Committee is responsible for preparing graded lesson schemes, and in circulating the Sunday School Monthly. From 1878 to 1904 the Association held a yearly examination for Sunday School scholars. The third of the series was the most successful when 614 scholars presented themselves and 472 passed the examiners, 74 with honours. At the last examination held in 1904 the subjects were : Group A, Theological and Biblical in which the books set were, "Half Hours with the Parables" by the Rev. J. C. Hirst ; "Gospel according to St. Luke," chapters 1—15, and "A Little Wicket Gate to Life," by Miss Lucy Brooks. Group B, Moral, Historical, and Biographical subjects, the text books including Elizabeth Fry, Father Damien, Willian Penn, J. G. Whittier, and the first three chapters of J. R. Green's "Short History of the English People" for the advanced grade. Group C included Science including the text books "The Making of the Home" by Mrs. Rawlings, and "Primer of Political Economy" by Rev. Charles Peach.

The system of examinations for scholars has been replaced by that of Summer Schools for Teachers, the first being held in 1909 at Park Hall, Hayfield. A Summer School is now a permanent biennial feature of the Federation's work, and last year's Summer School at Penmaenmawr was attended by nearly seventy Sunday School Teachers from an area extending from Kendal in the North to Coalville in the Midlands.

The work of the Homes Committee has grown in importance every year. The work began in 1896 when on June 1st the Red Cross Home was opened at Blackpool, the gift of Sir Cuthbert Grundy. This was followed in the summer of 1900 by the establishment of the Holiday Home at Great Hucklow, near Tideswell in Derbyshire, and eight years later by the purchase and equipment of Barleycrofts, a house standing in its own extensive garden just across the road from the Old Chapel, for use as a Women's Holiday and Convalescent Home. At the end of the War a scheme was launched for the establishment of a Men's Home as a memorial to the scholars killed in the War, and this has so far been housed in cottages at Windmill, a hamlet about half a mile from Great Hucklow proper, pending the erection of a permanent building. Plans for this have now been passed and work will shortly commence. On July 23rd, 1927, the Grundy Convalescent Home for children was re-opened in new premises at Squire's Gate, Blackpool, and is already known and loved by hundreds of town-dwelling children.

These activities and responsibilities of the Northern Federation do not form an exhaustive catalogue, but show the main ways in which it seeks to serve the Schools of the North to-day.

SOME CURIOUS EPITAPHS.

This is an epitaph from a Clerkenwell Cemetery :

Here lies
Capt. Ernest Bloomfield,
Accidentally shot by his orderly
March 2nd, 1789.
"Well done, good and faithful servant."

And this is a dentist's epitaph :

"Stranger, approach this spot with gravity,
John Brown is filling his last cavity."

And there is some common sense about this :

"Reader, pass on, nor waste your worthless time
On lying eulogies and far worse rhyme ;
For what I am this mound of earth ensures ;
And what I was is no affair of yours."

"If our right hand is not to know what our left hand does, it must not be because it would be ashamed if it did." —*John Ruskin.*

The Truth about the Bible. By The Rev. H. BODELL SMITH.

Study Course (16) in 13 short chapters,—one for each week or Sunday in the quarter, for Sunday Class or Weeknight Discussion Circle.

(5) Feb. 2—**FACTS OF BIBLICAL RESEARCH**

Seeking the truth about anything means investigation. The geologist who is curious to know how the earth is made,—how the coal measures have been formed, and how the chalk cliffs of Dover have been created, has to do considerable research. It may seem strange, but the same process is necessary to get to know how the Bible was formed. If we take the so called five Books of Moses, the Pentateuch, we find that the truth about their composition has had to be gained by severe examination of their contents, and those scholars who have done this have found that each of those books is a composite product, that it is made up not by one writer but by several. It is discovered that there are at least four principal documents embodied in their composition. They are described by the investigators by four letters, J.E.D.P., and these letters mean that one document (J) always uses the name *Jahveh* for the name of God; that another (E) never does that, but employs the name *Elohim*; a third (D) is Deuteronomic being mainly the Book of Deuteronomy; and the fourth (P) is the Priestly document made up of the Priestly Code and the Levitical Law. They differ much in style and character and were produced at different periods of Jewish history.

Another illustration of the same result of examination is the discovery that the Book of Isaiah is composed of two or more different writers, the first Isaiah being from chapters 1 to 39; and chapters 40 to 55 by the second Isaiah, were written nearly two centuries later probably in Babylon; chapters 56 to 66 were still later by some author unknown. Jeremiah did not write the Book of Lamentations ascribed to him, the author being unknown; and the same is true about the Book of Daniel, and of Jonah.

Of the New Testament, besides the fact that Matthew the disciple is responsible for only a small portion of the first Gospel, it is plain that the characters of Peter and Paul in the Book of Acts do not correspond to what we see of them in the Epistles, and that the design is to reconcile their aims and actions It is considered that the Apocalypse or Book of Revelation could not have been written by a disciple of Jesus (Martineau) and that it is a Jewish and not a Christian document.

Such facts do not invalidate the moral and spiritual teachings of the Scriptures. Whenever or however produced, the truth and the good that are in them are not less helpful because of any such disclosures made by Biblical critics and students. The researches of archeologists who unearth ancient records in the ruins of Babylon and other places do confirm much of the historical narratives in the Bible. The truth when found helps to a right appreciation of this venerable literature which is, when all is said and done, a wonderful treasury of noble aspirations and of striving after righteousness.

(6) Feb. 9.—**HISTORICAL CRITICISM**

The "Received" Chronology of the events narrated in the Bible is that formulated by Archbishop Ussher who lived in the reign of Charles I. He put the creation of the earth at 4004 B.C. That date is printed in the authorised English version at the margin of Genesis chapter I. This chronology is not in the original Scriptures and the Bible is not responsible for it. Apart from the fact that geological and other scientific researches have now established the truth that the origin of the earth dates back some millions of years, it is found that man existed upon it some hundreds of thousands of years ago. And further—that there was some form of Egyptian civilisation 7000 or 8000 B.C.

Concerning the Exodus the Bible states that among those who left Egypt were 600,000 men. Reckoning the usual proportion of one in five for men as compared with women and children this would bring the whole number of Israelites going forth to a total of somewhere about 3,000,000 crossing the Red Sea. In 1812 Napoleon's army of 230,000 men were three days and nights cross the river Niemen by three bridges in close file. Imagine the three millions keeping together forty years in the wilderness on their way to Canaan, and the feeding of such a host. The figures are an exaggeration, for such a host could not possibly have been thus on that pilgrimage. Palestine, a country not as large as Wales, is said to have raised an army of 1,200,000 chosen men, and that 500,000 fell in one battle (II. Chron. xiii.). Napoleon's largest army invading Russia was only 500,000 men.

Was it a historical fact that Joshua caused the sun to stand still? And the moon also? (see Josh. 10, 12 13). Astronomy says that could not be. It is the earth that moves round the sun, not the sun round the earth. And the moon: could its movement be stopped, so upsetting the order of the Universe? Reason and scientific truth declare that it did not and could not happen.

Did the Emperor Agustus issue a decree that all the world should be taxed—and enrolled by taking a census (Luke 2), causing Joseph and Mary to go from Nazareth to Bethlehem? Historical investigation proves that the only enrollment in Palestine was limited to Judea and Samaria and did not include Galilee, and it did not happen until ten years after the death of Herod. Herod died B.C. 4; Jesus was born B.C. 5,* in the year

before Herod died, but the census under Cyrenius (Quirinus) did not take place until A.D. 6, so the census had nothing whatever to do with the birth of Jesus and could not have caused Joseph and Mary to visit Bethlehem eleven years before the census happened. (* Note: The chronology A.D. 1 was fixed in error about five years too late).

Did the massacre of the Innocents (Matt. 2, 16) take place? History says not. Outside the N.T., there is no record of such an event. Josephus the Jewish historian who lived about A.D. 37—100 emphasises the crimes of Herod but makes no mention of such a massacre. It is not likely that such an event would be forgotten and go unrecorded.

These illustrations of historial criticism are examples of a desire to get at the truth, and of an effort to make sure what is fact and what is fiction. It is not a matter of irreverently picking holes or finding fault, but a sincere attempt to know the truth. It does not alter the Bible, for that is still what it was before any investigation of its contents was made. Such inquiries do not lessen the worth of the Bible. Its real worth is what it always was. The great accumulation of good that is in its pages commands our admiration as much as ever. Its devotional appeals and the numerous passages of sweet and beautiful aspiration, touch the heart now as they always will, and remain as sweet and beautiful, tender and inspiring, cheering and comforting, as they were before any criticism was attempted. The real truth is God's truth worthy of our affectionate regard and of lasting value. The only change which critical examination makes is the destruction of wrong ideas, and of misleading notions which lead people astray.

(7) Feb. 16—THE HIGHER CRITICISM

It has already been made clear that criticism is really the art of judging available evidences. A critic is one who so judges and examines. Concerning the Bible, he may judge according to reason and evidence or information drawn from experience, whether it is true or not that the walls of Jericho fell merely at the sound of Joshua's trumpets (see Joshua 6, 20), or that Jesus ever said "all that ever came before me are thieves and robbers" (John 10, 8). There is a difference in these two queries. They are both matters for historical criticism, but the one deals with a point of physical possibility, the other involves the suggestion of moral improbability. The latter indicates to some extent what is meant by the *Higher* Criticism.

There are at least three characters of Jesus in the N.T.—that in the first three Gospels, a second in the fourth Gospel, and a third in the Epistles of Paul. How can we judge which is correct? Is it the Jesus of the synoptics or the theological Christ of Paul that should guide as to the question of the authenticity of the fourth Gospel? Paul's epistles were written earlier than the Gospels. That might seem to give his judgment decisive authority. But he did not know Jesus personally. He never saw him in the flesh. He had but little contact with any people who knew Jesus. His one meeting with the disciples in Jerusalem gave little, if any opportunity for intimate intercourse with any of them. He was regarded by them as a somewhat unwelcome innovator. The portrait of the Master given in the three synoptics seems the most natural. It is the collective impression left upon the minds of those who had seen and heard him, handed on by tradition and recorded years after the crucifixion. That impression left by Jesus was that of a man who preached humility, who was not self-assertive, whereas his character in the fourth Gospel is not of one "lowly in heart" (Matt. 11, 29), but of one who exalts himself: "I am the bread of life"; "I am the light of the world"; "I am the door; by me if any man enter in, he shall be saved"; I am the good Shepherd"; "I am the Son of God"; "I am the way, the truth, and the life: no one cometh unto the Father, but by me." What a contradiction between the two pictures. Paul makes Jesus to be the Christ, as does the fourth Gospel, and so in that these two agree. But the impartial reason will decide that the evidence supports the character of the Master which is given by the synoptics and not that of the fourth Gospel.

The Higher Criticism has revealed the fact that the fourth Gospel is an attempt to propound a special doctrine of the nature of Jesus and his personality which became a stage in the development of the later doctrine of his deity. It also discloses the purpose of the two genealogies of the ancestry of Jesus as intended to prove his descent from David, in support of the doctrine of his Messiahship (Matt.1; Luke 3, 23—38); but in aiming at that the two compilers not only give genealogies which differ in many particulars, but they both agree in tracing his descent through Joseph the husband of Mary, and so rule out entirely the idea of a supernatural birth, without a human father. Another result of such critical examination and study makes clear that the Book of Revelation is really out of place as a Christian Scripture, that it is largely a patchwork of Jewish apocalyptic with Christian interpolations (Harnack), and Dr. Martineau has stated that the Christianized recension shows two editors, one responsible for the 29 "Lamb" passages, the other for the letters to the churches.

Did Jesus accept the popular belief in Satan and in evil spirits causing diseases? The Higher Criticism would say not, judging on the ground of consistency and of moral responsibility. He taught belief in natural causes, in the orderly working of God's laws, and in the responsibility of man for his own deeds. "Get thee behind me Satan!" (Matt. 16, 23) was not said to any other spirit than that of Peter himself as his human

tempter. He showed the absurdity of the common belief by telling them that if it were true, then that popular fiend was engaged in destroying himself—"How can Satan cast out Satan?—if Satan hath risen against himself and is divided, he cannot stand, but hath an end" (Mark 3, 25—6).

Seeing that the Gospel records were not set down in written form until many years after Jesus had passed away, and had to be collected from the memories of people, it was inevitable that the real teachings of Jesus were mixed up in people's minds with their own popular superstitions, and that the written record would thus appear to represent him as agreeing with those superstitions. "I beheld Satan falling as lightning from heaven" (Luke 10, 18) may mean that Jesus anticipated the end of the popular belief.

(8) Feb. 23—THE OLD MANUSCRIPTS

It has already been said in one of the foregoing papers that the books of the Bible were written in Hebrew as regards those of the Old Testament, and those of the New Testament in Greek. The original manuscripts do not exist. The Samaritan Pentateuch said to date from about 330 B.C., is the oldest Hebrew specimen of that portion. The most ancient of the whole of the O.T. in Hebrew dates back only to 1009 A.D., and the oldest of any other part of the Bible is only as ancient as the year 916 A.D. All older manuscripts from the earliest writings during the previous 1400 years have been destroyed or lost. It is equally true of the New Testament that none of the earliest manuscripts exist. The oldest Greek document of the N.T. is the Sinaitic discovered by Tischendorf in an old monastery on Mount Sinai in 1859, and that dates back to the fourth century as also the next the Vatican M.S.; and a third is the Alexandrian of the fifth century. So the earliest Scriptures of both the Old and New Testaments no longer exist. It is not known what was in them except in part, or as we may say approximately; nor can it be said how much of the Bible M.SS. we possess, was not in those earliest writings. We can only judge from the copies we have by comparing them. The expert scholars do this, and in various translations and revisions we have the results of their researches.

Concerning the O.T. it is interesting to note that the Hebrew language fell into disuse amongst the Jews during their captivity in Babylon (586 to 536 and 458 B.C.) so that after their return to Palestine the common speech was the Aramean, the language learned in the captivity. From the 5th century B.C., Hebrew became a dead language known only to the scholarly and specially educated class, including the Scribes. The Aramean tongue was therefore the speech of the Jews in the time of Jesus and the language spoken by him.

So then it comes to this, that all the ancient documents that we have are but copies of previous copies of other copies which were copies of still older copies. If we can imagine what variations could creep in during all the succeeding generations of copies, by mistakes and interpolations of copyists, it is easy to see that there must be uncertainty in many particulars as to what the original authors actually wrote. How mistakes have been made is illustrated by the fact that the Hebrew Scriptures had only consonants and no vowels, so that p.p.r, without any knowledge of the spoken sounds might in English be translated *paper*, or *piper*, or *pepper*, and p.n, might be pan, pin, pen, pun, or pane. Not until the 7th or 8th century A.D., were vowel points added to consonants in the Hebrew language. This was done by the Jewish scholars known as the Massoretes.

The Greek Septuagint translation of the O.T. Scriptures made for the Jews of the Dispersion, living in countries where Greek was spoken, dates from about 200 B.C., and from this much light is given as to the correct readings of the older Hebrew manuscripts from which the translation was made.

Turning to the N.T. there are in existence about 1,700 Greek manuscripts, the three oldest of which have already been named. To get at a correct text these have had to be collated, examined, and compared. Some of these documents are complete, others are only of parts. But being copies of copies they contain nearly 150,000 various readings or different readings from each other, including many of no great import. But some are interpolations inserted by the copyist to support a particular doctrine. From all these facts it is clear what an immense study this of Biblical research is. It is of sufficient interest to become fascinating. This will become all the more evident in the papers to follow, concerning Textual Criticism and the subject of Infallibility. And the sifting process gives us a truer Bible.

OUR MINISTERS.

The Rev. J. Percival Chalk has settled at Gee Cross and received an enthusiastic welcome. The Rev. Henry Dawtrey, B.A., of Wood Green, has accepted an invitation to the Lewisham pulpit, and the Rev. Kenneth Bond, of Mexborough, to the combined ministry of Moretonhampstead and Newton Abbott. The Rev. W. G. Price is to remain in charge of Shrewsbury (High St.) until March. The Rev. W. A. McCubbin who entered our denomination from Congregationalism seven years ago has now retired and received a farewell at Ipswich. He will still undertake occasional pulpit duty.

THE VEIL.

"The Veil which covers the Face of Futurity is woven by the Hand of Mercy."

Father, if we unveiled could see
Our future earthly destiny,
How often would our spirits quail,
And all our needed courage fail.

And so Thy Hand of Love did weave
A wondrous Veil, which yet doth leave
Duty's next step for us to see,
The "further on" known but to Thee.

The joy and grief before that lie
We could not bear with naked eye;
But Thou will lead us on our way,
Who ever art our Strength and Stay.

Secure that whatso'er befall,
Thy gracious Hand will be in all,
What need have we for doubt or fear,
While Thou art King, and Thou art near?

—Marion Josephine Glossop.

Our Layfolk.

Mr. J. Reece Walker has accepted a three months' charge of the Kentish Town congregation, in succession to Mr. Stanley Penwarden, who for the third time has been undertaking the charge of the congregation. Mr. Walter Walsh (a Pioneer Preacher) has begun to have charge of Tenterden, after having had charge of Stratford (London). Mr. A. E. Carlier has taken charge at Bermondsey.

A presentation of a cabinet gramophone was made at the New Year party at Upper Chapel, Sheffield, to Mr. S. E. Deeley, who has for thirty-five years served in the Sunday School, and for the last ten years as Superintendent both morning and evening. He is now compelled by business obligations to resign the Superintendency, but is retaining the office of Scoutmaster in the Scout Group connected with the School.

At Bath a presentation has been made to the chairman of the Congregation, Mr. Alfred Taylor, and to Mrs. Taylor, in recognition of many services to Trim Street Chapel.

Mr. N. Bishop Harman, of London, has been elected a direct representative to the General Medical Council.

Mr. Lawrence Holt, Lord Mayor of Liverpool, is forwarding a scheme he worked out some years ago for the decasualisation of dock labour in Liverpool.

Mr. Hugh J. Broadbent, of Monton, Chairman of the Northern Sunday School Federation's Homes Committee, has been presented by the Federation with a portrait of himself in oil, painted by Mr. T. C. Dugdale. (Mr. Dugdale, a former scholar at Upper Brook St., Manchester, offered a blank canvas for auction at the Grundy Home Garden Party eighteen months ago, to be filled with a portrait to the order of the purchaser. The Homes Committee secured the canvas, and commissioned a portrait of their Chairman). Mr. Broadbent has only just recovered from a somewhat severe illness and we hope his recovery is complete.

The Unitarian Monthly is grateful to *The Inquirer and Christian Life* for the loan of the block for the portrait of Mrs. Sydney Martineau printed on the cover of our last issue.

The Women's League.

Miss Grace Mitchell is resigning the post of Fellowship Secretary in which she has been so indefatigable but will continue to do some of the work of keeping in touch with overseas members. Miss M. E. Smith is handing over the Central Fellowship work to Mrs. Johnstone, in order to succeed Miss Mitchell as Fellowship Secretary. Members and Branch Secretaries are specially asked to make a note of the New Secretary's address: Miss M. E. Smith, Green Shutters, Wealdway, Caterham.

At Chowbent Mrs. J. C. Sagar and Mrs. M. Prestwich formerly secretary and president respectively of the branch have been presented with an oak casket made out of old oak from the Chapel (built in 1721), containing a scroll of vellum with an appreciation of their work.

At Swansea the Women's League co-operated with the Social Service Committee to provide a substantial tea for 300 poor people on the 1st and 2nd of January.

The Manchester District Women's League are holding their winter meeting on Feb. 1st at Moss Side Unitarian Free Church, with a service conducted by Mrs. E. E. Wrigley, B.A., at 3.30, tea at 4.30, and a performance in the church of the Pageant of the Five Virtues by Pendleton Scholars at 5.30 followed by an address by Miss Macalpine.

The Chairman of the International Committee of the W.L., Miss Spiller, has been to Paris to meet the "French Alliance Group of Friends of Progress" at Madame Loyson's. She told of the activities of the W.L. and found that the idea of a woman conducting a service and giving an address was new to the Alliance members. The W.L. publication "Prayers for Little Children" which we heartily recommend to English parents, is to be translated into French as a result of this

The Leeds District held their quarterly meeting at Huddersfield on Dec. 14th, at which Rev. Rosalind Lee, M.A., conducted the service, and also spoke at the evening meeting on "Woman's Place in the Church." Mrs. Peaston presided.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

THE LONELY BOY-KING.

"Goal. . . . !" The shout was heard by the boy-king of Sylvania who stood watching the game from the grounds of a grey old castle. His face grew wistful, and he murmured: "Wish I could play with those boys, there's no fun in playing with footmen!"

Turning away he saw something which caused his heart to leap for joy—a postern gate ajar! Quick as thought he dived through the opening, closing the door carefully behind him. Away he sped along the narrow pathway leading to the forest.

After a little while he came to a tiny cottage, and, just beyond, saw two boys playing with a big ball.

As he came into view the smaller of the boys gave the ball a hefty kick. Again he heard the magic word "Goal . . . !" but, sprinting forward and judging the distance to a nicety he sent the ball hurtling back again.

"Well saved!" cried both boys.

His fair hair ruffled, shoulders thrown back, and blue eyes dancing with merriment, he presented a striking appearance.

Tom, noticing his smart grey suit, said: "Are you from the castle?"

"Yes," replied the stranger.

"What's your name?" The question came from the other boy.

Turning round, the boy-king saw a short, plump boy with a mass of freckles, a shock of red hair, and eyes that twinkled with mischief.

"Michael," said the stranger.

"Mine's 'Carrots'," responded the freckled boy—and he laughed. His laughter was so infectious that immediately the other two joined in.

"At least, that's what they call me," he chuckled; "but my real name's George."

"Mine's Tom," chimed in the other boy, who was tall and dark, "and 'Carrots' is my cousin."

"Come on you fellows, we'll just have time for another game before tea," said 'Carrots.'

The hour that followed was one of the happiest Michael had spent for a long time. Although he had all the most expensive toys and wonderful models ever invented, yet he lacked one thing, and that was—a play-mate. He was surrounded by splendour and every luxury, yet he was sad because he felt so lonely.

But here in the forest he was enjoying himself immensely, and presently, when a woman came to the cottage door and shouted: "Tea's ready, boys," he felt sorry the game was over.

"Will you come and have some tea, Michael?" asked Tom.

"We'll not have nice things to eat like you do, because you see," he added, "Dad's only a woodcutter, and we are very poor."

"But the home-made bread and the lovely jam that Aunty makes 'is the gear'," exclaimed 'Carrots.' "That's why I like coming here," he confided to Michael, "of course Tom's all right, but it's the bread and jam I'm after." His eyes gleaming with mischief and laughing his infectious laugh, he darted off towards the cottage, just dodging a small stone that Tom threw after him.

"He's a rogue—but he's a sport as well," said Tom, as he and Michael walked along.

A pleasant-faced woman gave them some of the bread and jam that 'Carrots' had voted was "the gear."

It vanished as if by magic, and Aunty Mary cried in mock dismay: "Good gracious, the plate is empty again." And the plate was emptied many times after that.

After tea, the boys sat outside the cottage door.

"What would you like to be when you grow up, Tom?" asked the boy-king.

"Oh!" chimed in 'Carrots', "Tom would like to be above everyone else—an aviator!"

"Would you?" said Michael.

"Yes," responded Tom, "but as you can see we are poor, and," he added, "I would like to read books—and have a model aeroplane. Never mind, perhaps some day I shall be able to read all about aeroplanes."

"You can read about them now, if you like," said Michael. "I have a number of good books up at the castle—and also a new model."

Tom's eyes glistened, and when Michael invited him and 'Carrots' to pay him a visit, his face glowed with excitement.

"I would like to see that model of yours," he said, when Michael had finished describing it.

"Now what's your ambition 'Carrots?" questioned Michael.

"To be a policeman," promptly replied that worthy.

The idea of those freckles and that mass of red hair beneath a policeman's helmet was too much for the boys and they went into fits of laughter.

"Now then, you two, move along there," mimicked 'Carrots', flourishing a twig as a baton.

"You would make a fine policeman—in a comic opera," laughed Michael.

At this 'Carrots' pretended to be highly insulted, and that caused another outburst of laughter.

"Seriously," said Tom, when he could speak, 'Carrots' wants to be a carpenter."

At that moment a group of people emerged from the forest, led by the Lord High Chancellor himself.

As soon as he saw Michael, he said: "Your Majesty did give me a fright!"

Michael ran up and told him everything, and,

being a kindly man, he suddenly realized that he had thought more of the king, and not enough of the boy.

So, permission being given, Tom and 'Carrots' visited Michael very often, and the boy-king became very happy—because he was lonely no longer.

AUNTY LEA.

The Kiddies' Own Corner

Conducted by Uncle Fisher,
11, Oxford Avenue,
Bootle, Liverpool.

Dear Kiddlekins,—

It is said that all good things come to an end, and I am wondering whether our own Corner is to be one of those good things. For months we have had the jolliest little stories sent in written by Kiddies ; but this month we haven't one. Last month I offered a prize for the best suggestion ; but alas, there was no response. Whilst I was pondering over my bare cupboard, a tiny black boy sprang out of the ink-pot and danced out the following tune :—

There was a young shaver named Horner,
Who just loved to sit in a corner.
He shouted 'Oh my !
What a fine Christmas pie !'
For a plum was this thumb's sweet adorner.

There was once a bright Kiddies' Own Corner ;
Each month brought its jolly adorner ;
But somehow or somewhy,
The young authors grew shy,
And made Uncle Fisher a mourner.

Oh let him not grow still forlorner,
Let no gifted young scribe be a scorner ;
But more sweet stories send
To your loving old friend,
Lest you bring to an end your own Corner.

And that would be a calamity, wouldn't it? However, its up to you.

Lots of love to you all,
UNCLE FISHER.

National Unitarian & Free Christian Temperance Association

Secretary : Rev. WALTER LONG, 5, Jesmond Avenue, Wembley, Middlesex.

"DON'T LET THEM GULL YOU !"

If we took every sentence in the Bible as the direct word of God to us (which as Unitarians we cannot) we might be puzzled on meeting in the Old Testament the warning that "Wine is a mocker" (which is true enough), and then meeting St. Paul's advice to Timothy (I. Tim i., 23) "Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities." We should probably explain (quite rightly too) that St. Paul's advice only applied to Timothy or to other people in the same weak-stomached condition. I do not think most Temperance workers would say that this was necessarily bad advice, or that a doctor's prescription of a *little* wine, or a drop of brandy, must be rejected by Temperance people. We do know to-day that doctors are prescribing alcohol *less and less* for medicinal purposes because it is primarily a narcotic drug, and depresses the system after it has acted as a stimulant. But we are not gulled by advertisements of "tonic wines" (which often contain a high percentage of alcohol), and no sensible person would touch them unless on the advice of a good doctor for a special complaint.

Nor should we be gulled by advertisements which suggest that drinking is one of man's utmost pleasures. The advertisers are out to gull us (and themselves at the same time). I found a very poor family this Christmas which had put its money into a Christmas club and got a bottle of sherry, and the mother told me it was for the *children*, "so that they should know it was Christmas—they must have their bit of pleasure." Well ! As if the children would have pleasure in that and not in toys and games and books ! No doubt drinking *does* give pleasure to adults ; and taken temperately, that is in moderation, by healthy and hard-working people, ale and wine may perhaps do no more damage to their bodies than the habit of eating sweets which is liable to cause tooth-decay and consequent danger of internal disease from the poison of decayed teeth. But it would be a pity to be gulled into the idea that this pleasure is better than the pleasure (or as good) of a love of books (which once read are not done with, but may become a part of ourselves), or a love of nature with its endless wonder and excitement, or the pursuit of a hobby such as photography, carpentry, needlecraft, athletics (actively, not looking on !) or painting. We know that money is better spent on these things that give more real and lasting satisfaction than on either sweets or drinks.

Do not be gulled by advertisements or customs into spending your money on unsatisfactory pleasures. Do not be gulled into thinking that a wedding or a party or Christmas is not complete without alcoholic beverages. Save your money for the best hobbies and leave the drinks for your doctor to prescribe—and then most likely he will never need to prescribe them ! Don't let them gull you !

The Temperance Association is arranging a Young People's Rally to be held at Essex Hall, London, on Saturday, Feb. 8th, 1930, from 5 p.m. and during the evening. The Rev. Mortimer Rowe, B.A., and Mr. Frank Colebrook have promised to give addresses.

A Church that Needs a Gallery.

On our front page we give an illustration of the new gallery recently opened at York St. Non-Subscribing Presbyterian Church, Belfast. So many old Chapels provided with galleries find them an unnecessary encumbrance, that it is pleasant to know of a church that has had to extend its gallery accommodation. It is not safe to arrive late at York St. Church if you want to have a seat. This gallery has been constructed, we believe, by members of the church, but the alterations have cost far more than the church could raise from its working-class membership without help from outside and great effort on their own part.

Next month we hope to publish more about what York St. has been doing in the past few years under its very vital minister, the Rev. Arthur L. Agnew, B.A. Unfortunately Mr. Agnew, who had to take several months treatment at Leysin in Switzerland over a year ago has been forced to return there this month, and we can only wish him very rapid progress and a triumphant return to his work in Ireland.

The Unity Fellowship.

The Manager wishes to thank those members of the Fellowship who have paid their subscription with gratifying promptness. (For those in doubt we would remind members that the subscription is 1s. per annum plus 1s. 6d. for the Unitarian Monthly post free). We feel that it would be a good thing if we could devise means for the members of the Fellowship to elect the officers annually though we do not want to make it an expensive or tiresome business. And on this we should like any suggestions. For the present will members kindly forward subscriptions to the Manager of the "Monthly" and other correspondence to the Editor, whose respective addresses will be found at the foot of this page

In the November issue a scheme of mutual insurance was outlined for members of the Fellowship and for Church and Sunday School Societies. This has been further examined, but it is not found very practicable at present, and the Unitarian Monthly is not able to go on with it.

We should like to extend the value of the Unity Fellowship by getting into touch with isolated Unitarians in all parts, both at home and overseas. Any member or reader can help by sending names of such scattered folk whom they may happen to know, who are not yet in touch with the monthly. The Women's League does some splendid work in binding our outpost Unitarians together, but they do not exhaust the possibilities, and the Unity Fellowship may be a source of strength to our common cause, and to its individual members.

"Nature tells us by a definite sign when our destination is reached. That sign is joy. I say Joy, not Pleasure . . . Pleasure does not point out to us the direction towards which life is travelling. But Joy always announces that life has succeeded, that it has gained ground, that it has brought off a victory . . . Take the exceptional joys, that of an artist who has realised his dream, that of the scholar who has discovered or invented . . . He who is certain that he has produced a worthy piece of work which will last . . . feels himself above fame . . . because the joy it gives him is a divine joy."

—*Henri Bergson.*

TO LET.

Camping Accommodation & Double Bedded Room.

Nice country district

BRADLEY, Little Padfield, Hadfield, Derbyshire.

Near Manchester.

FOR SALE.

ILMINSTER, South Somerset, twixt Devon and Dorset, six-roomed house, usual offices, splendid condition. Town water and gas, small front and and back garden, splendid views. Early possesion (Unitarian Chapel ¼ mile, Taunton 12 miles, Lyme Regis 16 miles. Sidmouth 22 miles). Apply owner—C. R. PERRY, The Gables, Dowlish Wake, Ilminster.

THE UNITARIAN MONTHLY is published by the Manchester District Association of Presbyterian and Unitarian Churches on the Saturday preceding the last Sunday in each month.

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The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly.*

Colonnade—looking towards entrance and showing niches.

CREMATION.

CREMATION is the reduction of a body into its component elements—gaseous and mineral—by intense heat.

RESCUES beloved forms from decomposition and decay.

EIGHT Bishops have so far voluntarily caused their bodies to be cremated after death The living Cranmer and Latimer nobly suffered cremation.

MORS Janua Vitæ.

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TRANSMUTES corruption into purity

IS quietly making headway as the most rational and hygenic method of disposing of the dead.

OVER one thousand seven hundred bodies were cremated at Goulders Green in 1929, and 440 at Manchester.

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Visitors take a Circular Route No 46, "Southern Cemetery" Tramcar from Piccadilly right to the gates of the Crematorium.
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